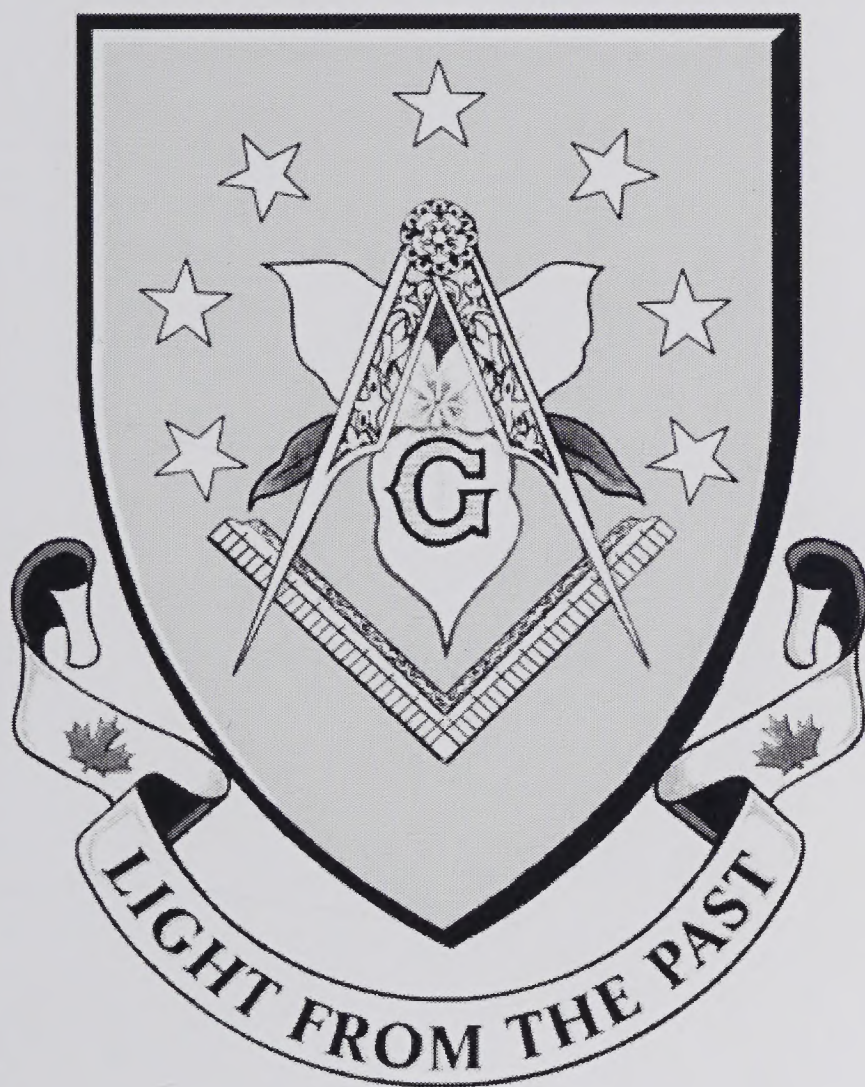


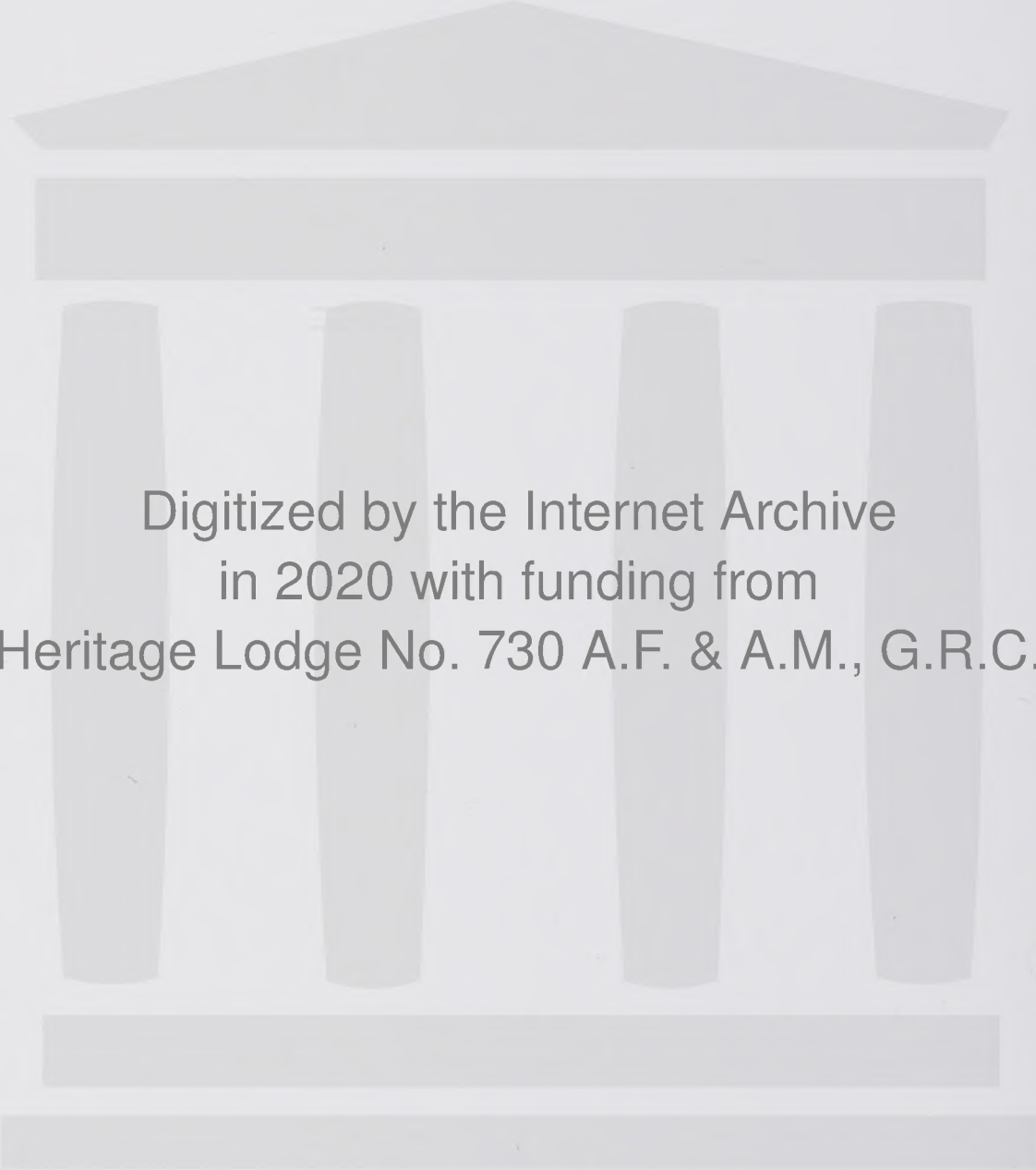
The Heritage Lodge

A. F. & A. M. No. 730, G.R.C.



PROCEEDINGS

Vol.41 - 2018



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PROCEEDINGS ERRATA

pg. 2 - November 17, 2018 - Claremont not Nov. 18 Picton

pg. 5 - last line and after should be

The Grand Council of Royal and Select Masters of Ontario
Zabud Council No. 15 1997

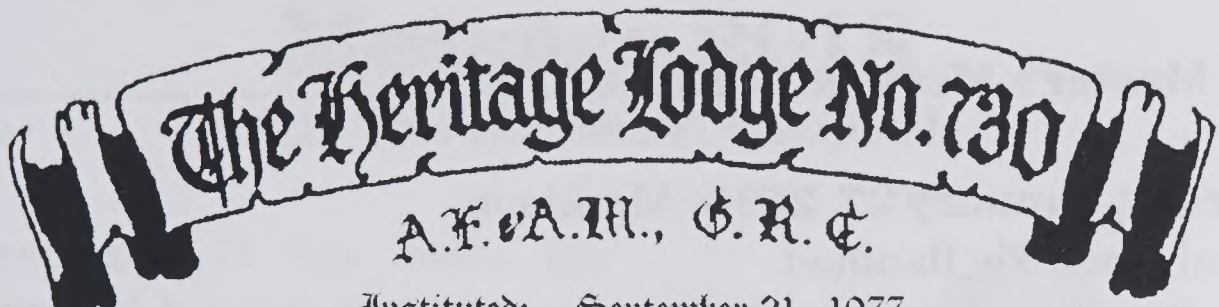
York Rite Sovereign College of North America
Quinte York Rite College No. 53 Deputy Governor 2018

Ancient and Accepted Scottish Rite

Peterborough Valley A. A. S. R 18o
Moore Sovereign Consistory 32o
Most Wise Sovereign Peterborough Chapter of Rose Croix 2017

Noble Order of the Mystic Shrine

Belleville and District Shrine Club - 1st Vice President 2018



Instituted: September 21, 1977

Constituted: September 23, 1978

PROCEEDINGS

Vol.41 - 2018

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Worshipful Master's Message 2018

R.W. Bro. Kenneth E. Campbell

My Brethren: It has been my pleasure and honour to serve our Heritage Lodge No.730 as the Worshipful Master for the 2018 Masonic year. This would not have been possible without the support of the many members of the Lodge.



To all of the Officers, committee chairman, Regional Liaison Representatives and members this Masonic year, please accept my very humble, "Thank You." Your contributions and commitment to our Heritage Lodge will ensure that the pursuit of Masonic knowledge through our Proceedings, Research Papers and Historical Reviews will continue.

Our year has been most eventful. At our Black Tie Banquet our guest speaker M.W. Bro. Ronald E. Groshaw left us with many thoughts from the past, as well some thoughts for the future. Also at the Black Tie Banquet we were honoured to announce the recipient of the William James Dunlop Award this year, V.W. Bro. Arnold (Mac) McCausland, our Secretary for many years here at Heritage Lodge. My personal congratulations to him for his many contributions to our Family of Freemasonry.

We were honoured to be invited to the Napanee Masonic Temple where V.W. Bro. John Schaeffer presented a paper on the Canadian Fraternal Organizations Museum. The Museum has a very interesting Library with which Heritage Lodge has been able to assist. I would encourage you when in the area to stop and visit.

At our May meeting we travelled to Sarnia Masonic Temple where W. Bro. Marshal J. Kern explained the Master's Emblem for Masons. His travels overseas added to a very interesting presentation of the Master's Emblem. We thank W. Bro. Kern for his research and continuing efforts to delve into Masonry. I am sure his next presentation will be as interesting.

Our Official visit and Annual Election of Officers was held in September with R.W. Bro. W. Warren Wolfe, Grand Registrar, attending. His comments and short presentation including a Masonic Poem were well received.

The year was not without some very sad news as we mourned the passing of R.W. Bro. Jacob Pos, the founder and first Worshipful Master of Heritage Lodge. Also, we were saddened by the passing of M.W. Bro. C. Edwin Drew, a Past Grand Master and a founding member of our Lodge. Their memories are with us always.

I must also thank R.W. Bro. David Neave and R.W. Bro. Malcom Parish for their continuing effort in organizing the Black Tie Banquets for the last number of years. I know our ladies also appreciate it. Our meetings of the Committee of General Purposes have been chaired by R.W. Bro. David Neave and, with his excellent management skills, our meetings were always very successful.

Finally, I would like to especially thank our Secretary, V.W. Bro. Arnold McCausland. Heritage Lodge is very much indebted to him. I will continue to offer my support to Heritage Lodge. To the elected and appointed officers of 2019 my very best wishes.

Thank you my Brethren,

Fraternal Regards
Kenneth E. Campbell
Worshipful Master 2018

Masonic History

- Initiated 1972 Connaught No. 511, Thunder Bay, ON.
- Passed and Raised 1973 Connaught No. 511, Thunder Bay, ON.
- Affiliated to Prince Edward Lodge No.18, Picton ON 1985.
- Worshipful Master of Prince Edward Lodge No.18 1996.
- District Deputy Grand Master 2002- 2003, Prince Edward District
- Appointed to the Masonic Foundation of Ontario 2003 - 2009.
- Appointed Team Leader Board of General Purposes 2007.
- Member of Lodge Resources Committee 2006 - 2009, Board of General Purposes.
- President of Past Masters, Masters and Wardens Association, Prince Edward District, 2001,
- Treasurer of Prince Edward District Masonic Assoc. 2006 - 2018
- Member of Consecon Lodge No. 50 2005
- Worshipful Master Consecon Lodge No. 50 2012, 2013
- Member of Heritage Lodge No. 730 2007
- Worshipful Master of Heritage Lodge 2018.
- Secretary Treasurer Prince Edward Masonic Temple Corporation 20012- 2018
- Director Prince Edward Masonic Temple Corporation 2001- 2012

York Rite Masonry

Royal Arch Masonry

- Member of Prince Edward Chapter No. 31 RAM 1987
- 1st Principal Prince Edward Chapter No. 31 RAM 2004, 2005, 2008, 2016

Knights Templar

- The St. George Preceptory No. 52 , Sovereign Great Priory of Canada
- Presiding Preceptor 2017.

Royal & Select Masters

The Grand Council of Royal and Select Masters of Ontario –Zabud

Annual Black Tie Banquet

M. W. Bro. Groshaw speaker

Jan, 27, 2018- Markham

It is a delight for my wife and me to share this annual dinner of The Heritage Lodge and I thank Worshipful Brother Washington for his very kind introduction. My hidden agenda is to hopefully insinuate that my toleration and compassion have been reinforced by at least five “Ms” in my enjoyment of the last eighty-eight years.

At this time, it appears to me that, with our greater communications facilitated by text messaging, e-mail, Twitter etc., we are losing that sense of human interaction and are isolating ourselves behind a little box that most of us almost constantly have in hand. Sometimes messages contain elements of concern, confrontation or even hostility with subsequent escalation. In recent years, Grand Lodge officers are reminding me that a great deal of their time and energy is taken up with addressing piques and quarrels, and even animosity among members of our fraternity - an organization whose hallmarks are brotherly love, relief and truth. This little box promotes isolation from body language as well as comradery.

Today, after the conferral of a degree, a little yellow or white or black book is presented with the news that to progress in our organization, one must commit to memory certain portions of our ritual. Contrast this with my early days when I was unaware that any of the ritual was in print and it was incumbent upon members of the lodge to work orally with the candidate. Personally, I learn faster visually rather than by listening, hence my repetition of phrases, dictated by an experienced Master Mason, was a very useful learning experience as well as cultivating fellowship. **So naturally, Masonry is one of my five “Ms”.**

Before that was M for Mother - a public school teacher who frequently reminded me not to criticize anyone until I had “walked a mile in that person’s moccassins”. Also, on my bedroom wall was a

plaque which read “For when the One Great Scorer comes to write against your name He counts not whether you won or lost but how you played the game.”

Next is M for Military. Toleration and compassion were compulsory, especially when flying in the Arctic where your life was in the hands of your wingman, as well as the ground crew.

Marriage and Medicine complete the five “Ms”. A tolerant and compassionate public health nurse as a wife has certainly enriched my life. It seems that marriage, medicine and Masonry became intertwined. For example, when I had a difficult surgical decision - especially a trauma case - I frequently said to myself “at my initiation I was taught to be cautious” and, coupling this with consultation with my wife and colleagues, sober second thought diverted me from danger on several occasions.

I wish to mention that while working in England, the town crier of Brighton was one of my patients and he encouraged me to be one of his assistants (understudies). Over there, the Antient and Honourable Guild of Town Criers is autonomous and one survives, if religion and politics are avoided. As a “colonial”, this gave me great opportunities to learn about municipal government in Great Britain. Shortly after my return to Canada, the Mayor and Council of Etobicoke appointed me as their town crier, thus eliminating me from the pitfalls of political involvement.

Returning to Masonry, toleration and empathy, I feel there is one area where corrective measures regarding piques and quarrels can be addressed and that is the role of the prompter. I have heard groans of desperation when shouts from several present, with differing words, are heard at a time when there is a pause by the ritualist. In my opinion, decorum would be improved if all in the Lodge remained silent except for the prompter designated by the Worshipful Master. I know of instances where harsh discussions after Lodge have occurred.

I dislike the ritualist asking for “a word” or making comment unrelated to the ritual. I believe I have a remedy - it requires two Masons. An

official prompter's qualifications are good reading vision, a loud voice and good enunciation with good illumination of the only visible black book. An assistant prompter would sit next to the prompter in a position visible to the entire Lodge. He has good distance vision and ideally is a young Mason contemplating becoming an officer.

If a prompt is desired, the ritualist can touch his ear (a gesture that is visible to the assistant prompter) who then touches the prompter to swing into action. In addition, should the ritualist deviate in phraseology, then only the official prompter can use his discretion with sufficient words to get back to the proper phrases.

It is my hope that more than one Worshipful Master will try this and tell of his impressions. I feel that it would make the prompter's mission much easier and allow one more attendee to be involved in our gentle craft.

I thank you for your kind attention and close with my wish that we can exercise more empathy, toleration and compassion to avoid many of the annoyances and pitfalls of human interactions.



The Canadian Fraternal Organizations Museum

V. W. John C. Schaeffer
Mar. 17, 2018 - Napanee

The Canadian Museum of Fraternal Lodges was established as a Not for Profit Corporation in March, 2013 and received its Charitable Status from CRA in October, 2013. We acquired the Napanee Masonic Centre on December 11, 2013. The building not only houses the Museum collection, but also continues to be the Napanee Masonic Centre, in which three Masonic Lodges and one Royal Arch Chapter have their meetings.

It was formed by four original founding members to Collect, Document and Preserve the Past, Present and Future History of Fraternal Lodges in Canada and Their Contribution to Canadian Community Development and Growth. This is accomplished by providing adequate and appropriate conditions for the storage, protection and preservation of acquired material to promote these histories to the general public and families of Lodge members so that they have the opportunity to connect the histories to our Canadian culture.

The Museum focuses on the four major Fraternities, and their family organizations, that exist in Canada and which have made the most significant contribution to Canadian life. Namely, the Masonic, Orange, Oddfellows and the Knights of Columbus.

We say "Fraternal Lodges" because there are two threads that weave through and bind these organizations together to a common goal. One thread is that they are all founded on a belief in a Supreme Being and the obedience to Civil Law. The second thread is that they were founded to provide Security and Benevolence to their members. Each Organization expressed their beliefs in their own way but the benefits of membership were much the same.



Display Of Masonic Regalia

We know from history that the medieval construction boom of cathedrals, castles and other massive public works guaranteed the stonemason's guild steady employment. Their work brought them into close contact with kings, princes, bishops and other influential members of society. Operative stonemasons gained a high profile in medieval society and their guilds eventually became one of the most influential and prosperous of the era. They met in Masonic Lodges and adopted as their main tenets and fundamental principles "brotherly love, relief, and truth."

However, not all fraternal orders were founded by the Freemasons. Most non-Masonic fraternal orders were established in Britain or the United States and then migrated to Canada. They bore a striking similarity to Freemasonry. Many were based on Masonic rituals, and organizational precepts. Some orders incorporated Masonic symbols. During Victorian times, it was not unusual for a man to belong to both a Masonic and a non-Masonic order.



Loyal Orange Lodge and Black Preceptory

THE LOYAL ORANGE LODGE OR ORANGE ORDER was founded in Northern Ireland in 1795 as a fraternal order to promote the Protestant culture and to support the British monarchy. Many of its founding members were Irish Freemasons. It is not surprising that the Orange Order bears a striking resemblance to Freemasonry in the use of common symbols and a system of progressive degrees of membership. The Order migrated to North America during the early 1800's and became a dominant social and political influence in English Canada.



IOOF Patriarch Militant and Lodge Dress

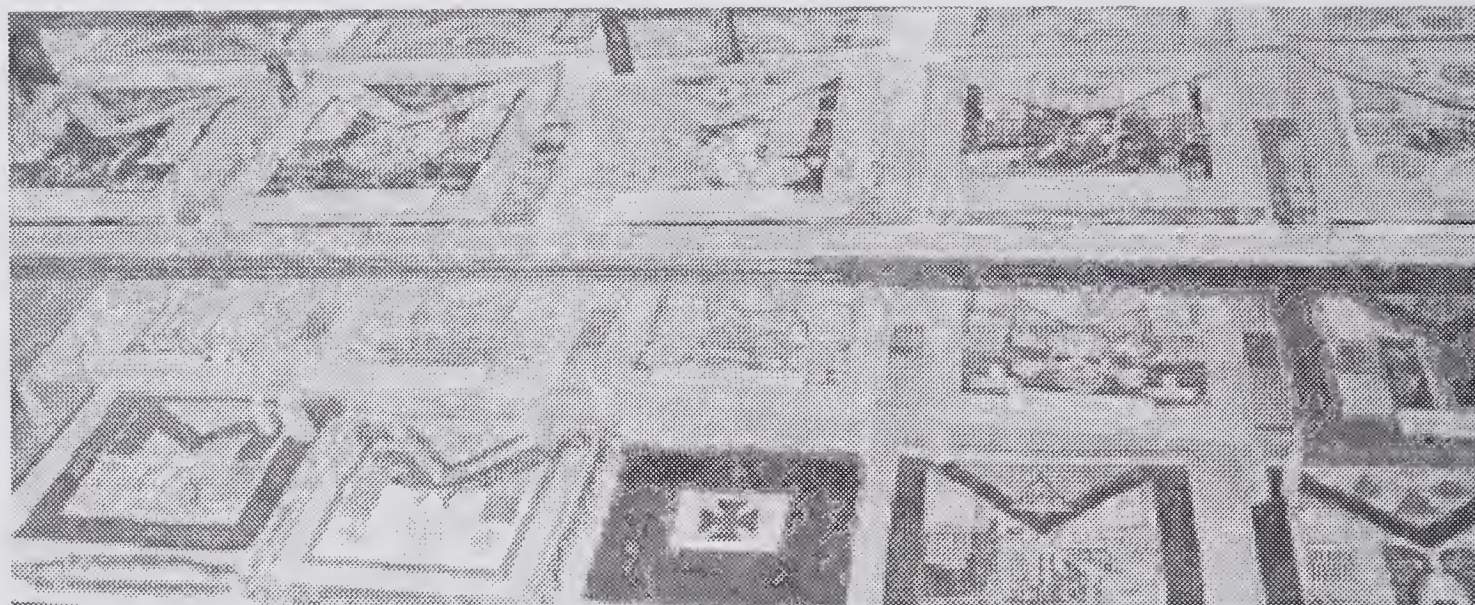
THE ODD FELLOWS were established in the mid-18th century in England and spread to North America during the 19th century. Their symbol of three links stands for Friendship, Love, and Truth, illustrating that these fraternal links are strongest when they are bound together. The adjective “Odd” in Odd Fellows stands for the 18th century designation “extraordinary”. The Order was established in Canada by the mid-19th century.



THE KNIGHTS OF COLUMBUS was formed in New Haven, Connecticut in 1882 as a fraternal order for Irish Roman Catholic immigrants with the motto of Unity, Charity and Fraternity. It's concept of three progressive Degrees of membership (later a 4th degree was added) which parallels the 4 original Degrees of Freemasonry.

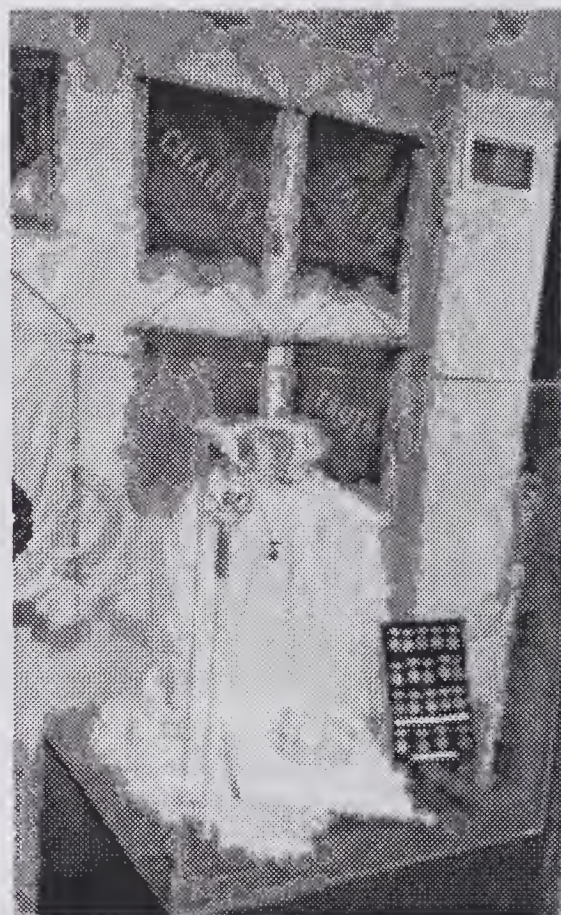


Fraternal orders filled a great social need in Canadian history and exerted major political influences, thereby evolving into a major part of the Canadian experience throughout the 20th century. Fraternal orders have been challenged by the demands of today's society and have seen their memberships decline. However, many people still believe that the fraternal orders continue to play an important role as a value system in a modern, secular, world.



Display of Aprons

As their memberships increased during the early development of Canada, the benevolent packages of each group became administrative nightmares. This gave way to creating, or amalgamating with, separate corporations to handle these programs. In that way the Lodges could focus on the Fraternal and Social aspects of membership. A few examples include the activities of Dr. Peter Martin, a prominent Mason who was instrumental in establishing the Independent Order of Foresters in Canada in 1874, the Odd Fellows Relief Association's Insurance portfolio that integrated into The Empire Life Insurance Co. in 1934, while the Loyal Orange Benevolent Association formed in 1881 is still in operation and managed by the Order today. These Corporations have provided security and employment to thousands of Canadians since their inception and continue to do so.



Order of the Amaranth

After the Second World War and into the 1960's, the maturing of Canadian life brought with it a national health and pension plan. Now the inward focus of the benevolent programs for its members were no longer necessary to the same extent. So their benevolent charac-

teristics turned outward with the development of Registered Charity Foundations that raised monies for Medical Research, Education Bursaries and Facilities to improve a child's or a Senior's well-being.

Foundations such as the Masonic Foundation of Ontario, The Scottish Rite Charitable Foundation and the Odd Fellows Relief Association.

Facilities such as the Shriners Hospital for Children in Montreal, the Odd Fellows Camp Trillium for children and The True Blue and Orange Homes for orphans and displaced children. These charitable organizations continue to make substantial contributions to the needs of Canadians.

The Museum will continue to find and display such charitable activities in order to show the Canadian population the contributions made for their wellbeing. The Museum also identifies prominent Canadian members of these Fraternal Lodges and their contributions to Canada. Those Brethren who created Industries that developed into communities, still existing today, which employ many Canadians. The many Canadian Brethren who were inspired to create bigger and better communities that eventually allowed us to assume a National Identity.



**Partial Photo Gallery of
Famous Members**

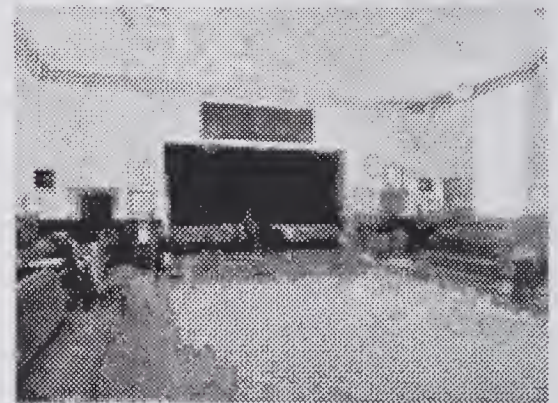
Such Brethren as **Sir John A. MacDonald** with his dream of a National Railway that would bind British North America together from coast to coast. **John Diefenbaker** with his Canadian Bill of Rights that identified Canada as a Nation, and **John Ross Matheson** with the promotion and adoption of a distinctive Canadian Flag that gave Canada an International identity, just to name a few who belonged to more than one Fraternal Lodge Order.

The Museum Board believes that this type of contribution to the growth of Canada should be told to the Canadian people and, we hope, provide an inspiration for many to consider membership that will increase that contribution.

The Museum displays are located on two floors. On the ground floor, exhibits display ceremonial dress, regalia and ephemera that distinguishes each of the four Fraternities and their related family members. This level also displays the charities that are supported and eventually will display the successes that have been experienced through each charitable activity.

On the second level, visitors can visit a Fraternal Lodge Room and have its use, by the different organizations, explained. On the same level is the upper gallery. This area exhibits unique aprons, lodge certificates, officer collars, Famous Brethren photo gallery, as well as a Time Line that depicts significant dates of establishment, accomplishment and growth in addition to some of the charitable activities.

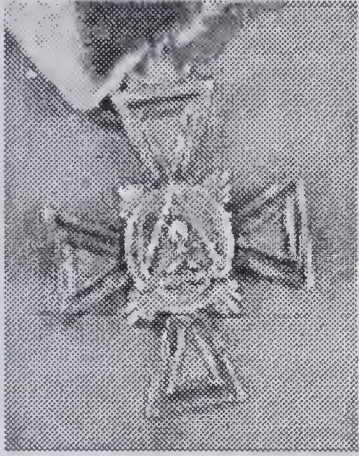
Visitors to the Lodge Room on the second floor will be accompanied by interpreters, who can explain the significance of the room's furnishings and fittings.



The Museum is partially funded by memberships and the fees help us to continue improving the information base and displays. Donations are also greatly appreciated and tax receipts can be issued for donations of \$10.00 or more.

Please visit our Web Page at **www.canadianlodges.org** for additional information.

The Gordon Order of Merit



Around the central motif, the words Hugh de Payens, Resurgam “(I will rise again.)” were engraved, and on the reverse, the words and numbers “O. of merit A. O. 736” were inscribed. Hugh de Payens was cofounder and first Grand Master of the Knights Templar, a monastic military order which arose out of the Crusades. Founded in 1118, today’s Knights remember the event with their own unique calendar which begins in that year - Anno

Ordensis. The A.O. 736 inscribed on the back of the medal actually refers to the year 1854, coincidentally, the year of the founding of Canada’s oldest, continuously functioning Knights Templar group, Hugh de Payens Preceptory in Kingston.

Further research confirmed that the medal was actually one of twelve, eleven silver and one gold, crafted at the request of Lt. Col. Alexander Gordon and presented by Maj. Gen. Alexander Gordon, R.E.. The Gordon Order of Merit was awarded to those members of Kingston’s Knights Templar who had held high office; had worked tirelessly for the betterment of the organization; or best exemplified the values and code of behaviour for the order. All 12 medals were distributed in 1854 and were to be worn until death by the recipient, at which time they were to be bestowed on a similarly deserving individual.

The Gordon Order of Merit has not been awarded since 1854, and the whereabouts of the other original medals remain unknown. Two of them now rest in a place of honour at the Canadian Museum of fraternal lodges.

Recipients

- | | |
|---|---------------------|
| 1. W.J.B. MacLeod Moore (gold) | 7. H.J.J. Bury |
| 2. A. Gordon | 8. Robert Sellars |
| 3. Henry Emly (G. Chancellor) | 9. W.J. Gooeve |
| 4. Samuel Boyden | 10. Samuel Fowler |
| 5. J. Henderson | 11. Sir A. N. McNab |
| 6. T.A. Herrington (Prov. G.M. Can. W.) | 12. Richard Dowes |

You are cordially invited to attend the

Lieutenant Colonel Samuel S. Sharpe

STATUE UNVEILING

FRIDAY MAY 25, 2018

At the corner of Brock St. and Toronto St.

UXBRIDGE, ON

PARADE 6:45PM

Join us along the route (Second Wedge to CIBC) to welcome: Uxbridge Legion Pipes and Drums, Royal Canadian Legion Branch 170, #76 Uxbridge Cadets, Uxbridge Fire, Zerodatha Lodge, 20th Battalion Reenactors, The Ontario Regiment Association, The Ontario Regiment, and the Band of the Royal Regiment of Canada.

CEREMONY 7:00PM

Join us as we gather together in community with members of Sam Sharpe's family for the Commemorative Ceremony and Unveiling of the Lieutenant Colonel Samuel S. Sharpe Sculpture. All are welcome.

RECEPTION 8:15PM

Join us at the Uxbridge Historical Centre (7239 Concession 6) for historic displays related to Sam Sharpe, special music by Bella Nova, and light refreshments. All are welcome.



Let's come together to honour Lieutenant Colonel Samuel Simpson Sharpe and publicly acknowledge his commitment, service and sacrifice to his community and his country.

For further information,
contact smsharpe@atacrgmail.com



The Master's Emblem Explained for Masons

W. Bro. Marshall J. Kern, FCF

May 12, 2018 - Sarnia



This paper is in three parts. First is a personal comment about my research; then, a short talk drawn from my published book; and finally, an expansion of the biography of R.Wor. Bro. James Agar found on my website.

Part 1: A fundamental Masonic tenet is “truth”. We are admonished that knowledge, grounded on accuracy and aided by labour can help us establish happiness in the paths of science. And we are exhorted to study the liberal arts and sciences to make a daily advancement in Masonic knowledge. **This is a search for truth.** It is not enough to have an inspired insight. It is not enough to put “two and two” together and call it research. There is a need to find support with original documents when possible, a need to draw short connections between the dots. In the more than two years from a moment of serendipitous insight, I’ve travelled to rare book rooms, consulted many libraries, journals and papers, and sifted my research down to the 40 endnotes and sources presented in my book, and a further 15 sources shared in the online biography of James Agar. This is the path my research has taken me and I invite you to follow.

With that preface, what is the Master's Emblem?

Part 2 (*A short talk from the book “The Master's Emblem Explained for Masons”.*) From the time of the first speculative Masons and prior to the reconciliation of the Antients and the Moderns, there was little conformity in the design and decoration of the apron or distinguishing badge of every Ancient, Free and Accepted Mason. Once a man was accepted as a candidate for the mysteries and privileges of our Fraternity, he took an Obligation and was clothed with the white apron of an Entered Apprentice.

As he was advanced through the established degrees, he could embellish his apron with symbols and other adornments. There are many examples of Masonic aprons from the 1700's that show great imagination in their decoration. Some examples are those of Brother George Washington, first President of the United States of America; Most Worshipful Brother Prince Hall; and Robbie Burns, the poet-laureate of Scotland. Images of their aprons are readily found through on-line searches. The Library and Archives of Freemasonry in London, England, house many examples of early Masonic aprons. Images of some of these aprons may be found through on-line searches. Other early Masonic aprons are carefully preserved in many other museums, or in the archives of Masonic Lodges around the world.

Aprons of this time show the individual nature of the Brother, and not his rank. Only in the early 1800s was there an effort to provide some uniformity to the apron of a Mason, and to distinguish merit and ability. It was decided to define the first apron of a Mason as a white lamb-skin square with a triangular flap or fall attached to the top edge. These simple, pure, unadorned aprons were secured by cords tied around the waist of the newly initiated Entered Apprentice.

Two blue rosettes were added in the lower corners of the apron to identify the Mason who was passed to the degree and rank of a Fellow Craft Mason.

Then additional adornments were authorized for the Master Mason. His apron had a third rosette placed on the fall or flap. And two broad

bands of ribbon with tassels were added.

There are several exquisite and beautiful explanations of the esoteric symbolism of such a Master Mason's apron. But no official explanation of each element of an apron is provided in the minutes of the meetings of those who codified the descriptions of these aprons.

There is a recurring exhortation in the Constitutions of many Grand Lodges. That is the instruction that no one should make innovation in the body of Freemasonry. Yet there are a few times in our history where there is not only the opportunity for innovation, but also the imperative to accept innovation.

One such time was the healing of the schism between the Antients and the Moderns which led to the creation of the United Grand Lodge of England in 1813.

Through many meetings of leaders from both organizations, it was determined that there should be a 'Lodge of Promulgation' to resolve differences between the practices of the two Grand Lodges, and to decide on the proper working of each degree and other ceremonies, including the Ceremony of Installation. This Lodge of Promulgation met from November 21st, 1809, through to March of 1811, and determined on the 19th of October 1810 that the Ceremony of Installation of the Worshipful Master is one of the true Landmarks of the Craft.

Later, in December of 1813, the 'Board of Works' was given the mandate to make decisions on a number of topics. The scope of their effort included creating the new Seal of the Grand Lodge, deciding on the Jewels of Grand Lodge Officers, arranging for the purchase and renovation of several buildings to form the new office and hall of the Grand Lodge, as well as the design of aprons to be worn by the Brethren.

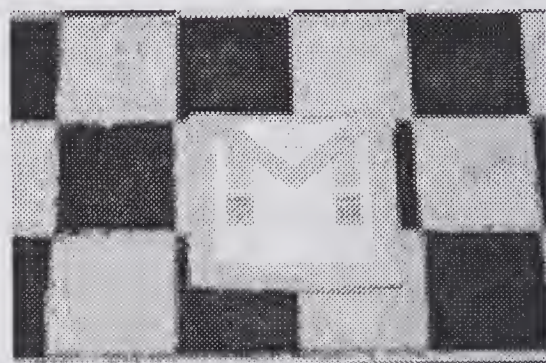
They completed their task promptly and with fidelity. The minutes of a meeting held on the 15th day of February 1814 show the decision regarding the design of aprons for the Entered Apprentice, Fellow Craft, Master Mason, and the Worshipful Master and Past Master. As an indication of the urgency of the matters being considered by

the Board of Works, a meeting was held less than two weeks later on Saturday the 26th of February 1814. The minutes are brief, just two lines:

“R.W. Bro. Agar presented a Draft of Report from Board which was read & approved.

Resolved that Bro. Agar & Sir Geo. Naylor be requested to present this Report to the Grand Lodge on Wednesday next.”

This Report was presented to the Quarterly Communication of the United Grand Lodge of England on March 2nd, 1814; just 5 days after approval by the Board. And this report includes the words describing the Master’s emblem as “Perpendicular Lines upon Horizontal Lines, thereby forming Three several Sets of Two Right Angles”. This very specific phrase became part of the new Constitution.



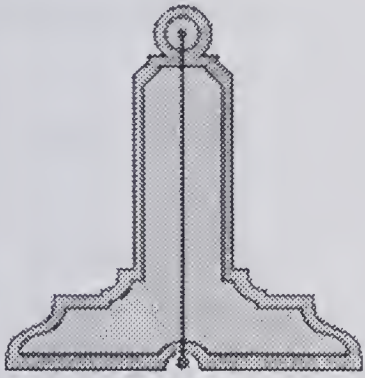
Now we have the historical evidence for innovation in our Fraternity. Since March 2nd, 1814, there has been consistency in the design of aprons worn by Freemasons around the world; particularly as they have incorporated the descriptions of aprons from the Report of the Board of Works into the Constitutions of various Grand Lodges.

Unfortunately a document recording the insights and reasoning of the members of the Board of Works has not been found. It seems they did not write their explanation for the shape of the Master’s emblem. It is up to us to explore this and learn the lessons the emblem offers.

Through the two centuries since that Report of the Board of Works set out the Constitutional description of Masonic aprons, many have offered their opinions on the meaning of the Master’s emblem.

Some have said that the Master’s emblem looks like a Tau, which is the Greek letter ‘T’. This may be discounted because the Tau would have to be inverted to be similar to the Master’s emblem. And further, there is no connection between the rituals and ceremonies of

Craft Freemasonry and the Tau. Yes, there is a connection with the ritual of some concordant bodies (or appendant or fraternal bodies), but not with regular Masonic working.



Others have said that the emblem looks like 'lev-els', with a connection to the working tools of craft Masonry. This may be discounted because there are many hundreds of variations of the depictions of the working tools of Freemasonry, and none of the depictions of the Level has the consistency of the Master's emblem. Further, since the Level is

also the Jewel of the office of the Senior Warden, and Masonry is a progressive science, it does not make sense that the Master's emblem would be the same as that representing another officer in the Lodge. Finally, the description in the Book of Constitution would clearly state that the emblem is a Level, if in fact, it was a Level.

As Masons we learn that masonry and geometry were originally synonymous terms. The ancient Greek philosopher Euclid is the acknowledged founder of geometry. Euclid's geometry comes down to us through the centuries in the several books of his work called The Elements. Masonic ritual uses his definitions as we speak of a circle, a centre, a square, and the diagrammatic proof of the 47th Problem of the First Book of Euclid. Our Working Tools include those he used to construct all aspects of geometry. He used the straight edge (or 24 inch gauge), the pencil, the compasses, and the plumb rule.



And the 12th Problem of the First Book of Euclid gives us the description of drawing a perpendicular line on a horizontal line and demonstrating the proof that it is perpendicular by the use of two squares. The diagrammatic proof for the 12th Problem is the simple per-

pendicular line on a horizontal line; which looks exactly like the emblem on the apron of the Worshipful Master and the Past Master – it is the Master's emblem.

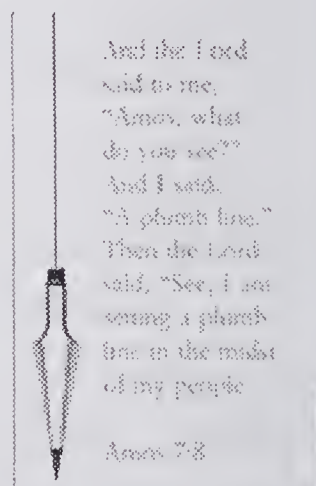
The 12th Problem of the First Book of Euclid gives detailed instructions to follow so that the proof is derived after using only a pencil,

straight-edge, compasses, and plumb-rule. A horizontal line is drawn with the straight-edge. A point is chosen above the line. Euclid tells us to pick a point below the horizontal line; then with compasses set from the point above the line to the point below the line, trace a circle. Thus, the point above the line becomes the centre of the circle. The circumference of the circle intersects the horizontal line twice. Using the straight-edge, draw a line from the centre of the circle to the two points where the circumference of the circle intersects the horizontal line. This gives what Euclid defines as an equilateral triangle.

He then instructs us to drop a line from the top point, or apex of the triangle (also the centre of the circle) to the base or horizontal line. Now you have two triangles: they share a common edge so these sides of the two triangles are equal; they each have one edge that is the same length as the radius of the circle so these two sides are equal; and the base edge of one triangle is the same length as the base edge of the other because the vertical line cuts the horizontal line in half, midway between the two points where the horizontal line intersects the circle. According to the proofs of relationships in geometry that Euclid has carefully built in the prior Problems and proofs, he demonstrates that the two angles between the vertical line and the base edge of each triangle is exactly a square angle. Thus, the vertical line is perpendicular on the horizontal line as proved by the two squares.

The diagrammatic proof is exactly that of the Master's emblem on the apron of the Worshipful Master and Past Master.

We now have visual similarity between the diagrammatic proof of the 12th Problem of the First Book of Euclid and the Master's emblem. We also have the literary congruence with the words of our Constitution being drawn from the First Book of the work of Euclid. And we have the contextual relevance of Euclid to established Masonic ritual.



To this we can add the moral connection of a perpendicular line upon a horizontal line because the Ceremony of Installation of a Worship-

ful Master of a Craft Lodge handed to us from the Antients includes verses of the Prophet Amos describing a vision of the Lord standing upon a wall made with a plumb rule. The Ceremony of Installation draws from scripture the imagery of God standing upright on a horizontal wall.

Those few members of The Lodge of Promulgation, and the Board of Works, who met and made decisions over 200 years ago, gave us conformity for the aprons used by Masons in the craft degrees as well as the distinctions afforded to those who are Installed as the Worshipful Master of a Lodge. As every character, figure, and emblem has a moral tendency, it is our responsibility to look closely at what we are freely given to draw anew those lessons meant for our improvement.

It is also clear that the Masonic ritual used in some jurisdictions takes the verses of the Prophet Amos from the Ceremony of Installation and places them in the Second or Fellow Craft degree. While Masonic ritual around the world is not fixed, and has evolved, it must be noted that when the lessons of virtue and morality to be drawn from the vision of the prophet Amos are attached to the working tools of the Fellow Craft, their connection to the Ceremony of Installation and the meaning of the Master's emblem is broken.

Part 3: Having commented on the importance of research and explained the Master's Emblem, I turn to a biography of James Agar.

Right Worshipful Brother James Agar is responsible for giving the fraternity of Freemasons more consistency, and greater attachment to the works of Euclid, as well as more insight into holy scripture. Yet a biography of his professional, personal, and Masonic life and contributions has not been presented, nor celebrated in regular Freemasonry, until now. This biography fills that gap.

James Agar lived in turbulent times. The American Revolution ended in 1776. The French Revolution occupied the decade of 1789 through 1799. And there was an Irish Rebellion in 1798. The Napoleonic Wars commenced in 1803 and concluded with the Battle of Waterloo in

June of 1815. The British Parliament passed the ‘Unlawful Societies Act’ in 1799 to suppress seditious societies including a growing number of trade unions. The British Monarch through these years was King George III, who reigned from 1760 to 1820. He is known as Mad King George.

Important musicians of the time include: Ludwig van Beethoven, Franz Joseph Haydn (also a Mason), Niccolò Paganini, Gioachino Rossini, and Franz Schubert (also a Mason). Prominent writers of the era include: Robert Burns (also a Mason), Immanuel Kant, Samuel Taylor Coleridge, William Wordsworth, Sir Walter Scott (also a Mason), and Jane Austen.

There is a project underway to draw attention to those who lived in London from 1690 through 1800. LondonLives.org organizes access to over 240,000 pages from various archives as well as datasets from other sources. A noted diarist of the day was William Godwin. His hand-written diaries and notes have been digitized for use by researchers into the life of the elite in London. James Agar is mentioned 22 times in Godwin’s diaries.

We may infer that James enjoyed financial support from a wealthy family, and that his immediate family was connected to a more famous branch of the Agar family that enjoyed rank and fortune as well as the privilege of titles in the peerage of Ireland. Family support is evidenced early in his life as young James was admitted to Trinity College in Dublin Ireland on the 5th of May 1775. The record of admission notes him as being the “Son of James, generosus”. Generosus is a Latin word meaning ‘gentleman’. The record notes as well that he is a ‘pensioner’, with the meaning that he paid for his tuition and did not have a scholarship from the College.

The Trinity College record does not indicate what subjects he studied while he was a student in Dublin. Most certainly he studied some scripture, and Latin. I propose that he also studied Geometry because of the prominence of the study of geometry at universities of the day. The Library at Trinity College in Dublin is famous for being the home of ‘The Book of Kells’, which is a collection of beautifully illustrated

Celtic scripture manuscripts. The Library also contains a large collection of translations and editions of *The Elements* by Euclid.

The importance of the study of Euclidean geometry at Trinity College is evidenced in the life of Thomas Elrington. Thomas Elrington entered Trinity College at the same time as James Agar. Thomas Elrington enjoyed successful careers as an academic and clergyman. He eventually became Provost of Trinity College, and Bishop of Leighlin and Ferns. For the use of Trinity College he edited 'Euclid's Elements, The First Six Books' in 1788, which was reprinted a dozen times.

I will make a side comment here. The rare book room at Trinity College has several textbooks for the study of Euclid that are dated 1772 and 1775, the time when young James Agar could have used them. I have examined them. They look like used textbooks from any age. Scribbles, marginalia, doodles, and the answer page is missing!

James Agar must have done well in his education for on 29th of April 1779 he was admitted to Lincoln's Inn in London, England. This is one of four governing bodies for the legal professions in England. He continued his education at St. Mary Hall, Oxford, a sister college to Trinity College. He matriculated or graduated on 19th of May 1784. Soon after, on 28th of June 1784 he was called to the bar.

During his legal career, James Agar known to have practiced law at the Old Bailey, the Palace Court, and was counsel in the London, Middlesex, and Westminster Sessions. He is noted to have had chambers in Hare Court at the Inner Temple in the 1780s through at least to 1811; essentially this is an address for his office at one of the four governing bodies for the legal profession.

There are two instances of legal trouble for James Agar. Historian Ed Pope notes that on the outbreak of rebellion in Ireland in 1798, James Agar was arrested at the Inner Temple on suspicion of high treason and held for six weeks in the Tower of London along with several others. He was released and nothing more appears to have been done with respect to the charges.

There is also a record of the court proceedings in the Old Bailey in 1819. A man by the name of Charles Rennett accused James Agar of revising his father's will so that Charles Rennett was excluded, and relatives of James Agar were named as beneficiaries. In revenge, Charles Rennett kidnapped a child distantly related to James Agar. He was found guilty and sentenced to be transported for seven years.

English historian Ed Pope has found through his research that James Agar had two sons. While there isn't an accessible document noting a marriage, there is a record of William Gaysper Agar, son of James and Ann Agar being born 10 November 1788 and subsequently baptised 4th of December at the church of St. James Clerkenwell. There is also the record of another child John Charles Agar being baptised there in 1791, but the lack of further records of this second child means he probably didn't survive infancy. There are no further records for Ann Agar either. We may infer that she may have died in childbirth, which was more common then than now.

James' son William Agar became a Commander in the Royal Navy in 1829. He commanded a brig-sloop, the *HMS Arachne*. This was one of the most numerous class of warship built at the time. It was 100 feet long, 30 feet 6 inches at the beam, and drew 12 feet 9 inches. The ship carried a crew of about 120 men, and had 18 cannon. In January of 1833, Commander Agar's ship assisted *HMS Pallas* to salvage the ship *Isabel*. The salvage-money awarded the crew of the *Arachne* was paid by the Admiralty in April of 1834. However, before this payment, William Agar died, aged 46. His will was proved 3 February 1834 in which he left most of his estate to his father James Agar.

James Agar's recorded marriage was to the widow Sarah Fletcher. They were married 10 May 1805. The marriage of James and Sarah was noted in a newspaper of the day. One of the witnesses to this marriage was George Agar, the 1st Baron Callan. Sarah Agar died in 1811. Her will includes a lengthy list of bequests and grants of monies to many family and friends.

Just a few years later, in October of 1815, George Agar, the 1st Baron Callan, died. In his will he provides £2000 to James Agar. This is

an indication of the connection James Agar enjoyed with the branch of the Agar family with estates in County Kilkenny and an ancestral home at Gowran Castle.

While his professional life as a barrister appears to have been successful, we cannot conclude the same for his personal life. James Agar left the land of his birth. He spent time in jail. The mother of his two sons died. A son died in infancy, and the other son died in the prime of his life. His wife died after only 6 years of marriage. Having reviewed his professional career and personal life, we can now consider his Masonic career.

His early history within his mother Lodge was proudly noted during a centenary event for the Lodge. In 1786, James Agar was Initiated into Mount Lebanon Lodge No. 73 of London, England. In 1787 He was elected and Installed the Worshipful Master of his Lodge. He achieved prominence in the Antients Grand Lodge, in 1788 and 1789 he was elected and served as Junior Grand Warden. Then in 1790 he was Senior Grand Warden. From 1791 through 1794 He served as Deputy Grand Master. Recall that the Grand Master was a member of royalty, who held this position for many years. Thus, the Deputy Grand Master and the Grand Secretary were the effective leaders of the Grand Lodge.

He continued active leadership in the Grand Lodge as evidenced in the proceedings for 1 June 1803 there is the record “signature book or attendance register introduced to ensure only appropriate members enter lodge meetings at the suggestion of James Agar, Past Deputy Grand Master”. To Masons today, this means that we owe the fact we have a Tyler’s Register to this eminent Brother.

We in the Grand Lodge of Canada in the Province of ON owe some additional respect to R.Wor. Bro. James Agar because he is deeply connected to two Provincial Grand Masters in the history of Freemasonry in ON.

First, R.Wor. Bro. Bro. James Agar was present on February 7, 1792, at the meeting of the Grand Masters Lodge in London when William

Jarvis was initiated. And exactly one month later, R.Wor. Bro. Bro. James Agar was the Deputy Grand Master when R.Wor. Bro. Bro. William Jarvis was appointed to be Provincial Grand Master for the Province of Upper Canada.

R.Wor. Bro. Bro. James Agar was present and fully involved in the ceremonies of the Union of the Antients and Moderns to form the United Grand Lodge of England in December of 1813. Please note another name in the description of the ceremony of the formation of the United Grand Lodge of England: R.Wor. Bro. Bro. Simon McGillivary.

Yes, the same Simon McGillivary who was appointed Provincial Grand Master for the Grand Lodge of Canada West in 1822. This is the second such appointment to our jurisdiction while R.Wor. Bro. Bro. James Agar was active as a leader in the United Grand Lodge of England. Others have provided excellent biographies of the contribution of Bro. Simon McGillivary to our Craft. I can only assume that Simon McGillivary and James Agar knew each other; I do not know how firm was their friendship outside of the Lodge.

I will note that the Constitution of the United Grand Lodge of England was authorized for use by the Grand Lodge of Canada by Simon McGillivary in 1823. And please note that the same words now familiar to us to describe the Master's Emblem are used in this Constitution.

R.Wor. Bro. Bro. James Agar was present and leading the meetings of The Board of Works in 1814 when decisions were made regarding consistency for our aprons. He continued to demonstrate leadership in the Fraternity as the First President of the Board of General Purposes of the United Grand Lodge of England. The last time he was recorded as present at a meeting of the United Grand Lodge of England was 6 June 1832.

R.Wor. Bro. Bro. James Agar died at his home at Holly Terrace, Highgate, on 25 January 1838. He was buried at St. Pancras old cemetery on 2 February 1838. His death was noted in *The Legal Observer*, and

also in *Freemasons' Quarterly Review*. The obituary in *Freemasons' Quarterly Review* notes he was one of the Commissioners to bring about the union of two Grand Lodges. The obituary concludes: "Unable, for the last few years of his life, to attend to the duties of his profession, he retired to enjoy ease, comfort, and solitude, at his house in Holly Terrace, Highgate, where he was visited by a very select circle of friends until Nature's lamp becoming exhausted, he gradually declined, and died at the advanced age of eighty years."

His will makes no mention of family and leaves his estate to "my dear friend William Agar of Carlton Chambers Regent Street in the County of Middlesex". A Memorandum to the will leaves generous sums of money to his several servants.

There is not a place of remembrance we might visit to honour R.Wor. Bro. James Agar. St. Pancras old cemetery was modified in the late 1800's due to railroad expansion. Many bodies were relocated and grave markers or monuments were moved.

As Masons, we know our greatest respect to departed merit is to cherish his memory in our hearts.

In his life R.Wor. Bro. James Agar contributed greatly to the Fraternity of Freemasonry. He was elected to be a leader, and served through the time of reconciliation. There is a very clear record of his ongoing impact by the requirement for all Lodges to have a Tyler's Register. I assert that by his education in scripture, geometry, and law, he had the intellectual foundation to present to our gentle Craft a clear identity through conformity of our aprons, and later through aspects of our Constitutions.

Being in the right place, at the right time, and with a properly constituted mind, he gave us the Master's Emblem in February of 1814.

Brethren, I leave you with an understanding of an emblem we have all seen, and we have not fully understood.

I leave you with a description of the life of an eminent Brother, whose

contributions to our fraternity have been underappreciated. I trust that you have found this talk both entertaining, and one that brings you light from the past.

Thank you for your attention.

NOTE: my book "The Master's Emblem Explained for Masons" and the biography of R.Wor. Bro. James Agar posted on the website www.masterseblem.com have references and source information.



Election and Official Visit of the Grand Registrar

**Address by the Grand Registrar, R.W. Bro. Warren Wolfe
Sept. 19, 2018- Cambridge**

First, I thank you Wor. Master, Bro. Secretary and the Brethren of Heritage Lodge #730 for the invitation to attend your 170th regular meeting in the capacity of Grand Registrar and also DDGM of your Lodge, I consider this visit to be a privilege bestowed on the Grand Registrar's Office and I thank you very much for this honour. This may well be my first and only opportunity to say anything this year.

Secondly, I thank those of you who have seen fit to place me in the Office of Grand Registrar at Grand Lodge in July. I am grateful for having been afforded the opportunity to serve and will fulfill the duties of the Office to the best of my ability. To date, this is without a doubt the pinnacle of my Masonic career.

R.W. Bro. Campbell, if my count is correct you are the 41st WM of Heritage Lodge which was constituted September 23, 1978. I commend you on having accepted the huge responsibility of being the WM of Heritage Lodge and directing and overseeing the functionality of the same over the past year. You must be very proud to sit in the east and preside over such a fine array of Masons and to count among those who have come before you.

Congratulations to those elected to serve Offices in Heritage Lodge for the ensuing year. Your dedication to the craft, to be sure, does not go unnoticed by your peers. I wish you the best in your endeavours.

I was initiated into Grand River Lodge in 1976, and I well remember the enthusiasm of many Masons of Waterloo District for the concept of forming a Lodge of Research and Education that was to be known as Heritage Lodge #730 on the Grand Register. Several of the names that come to mind are V.W. Bro. Don Kaufman, a Past Master of Heritage Lodge and R.W. Bro Charles Grimwood who was D.D.G.M.

of Waterloo District in 1977 when Heritage Lodge was instituted. I remember R.W. Bro. Charles Grimwood as being very approachable, and a wealth of Masonic knowledge. I am sure V.W. Bro. Kaufman and those many Masons who were instrumental in forming Heritage Lodge are proud of the fruits of their labours.

Brethren, just as everything in life cycles, spring, summer, fall and winter, or as Masonry depicts in the first, second, and third degree, so has Masonry cycled as stated by our GM, from a high of somewhere in the vicinity of 137,000 members in 1962, to approximately 36 to 37,000 members at this point in time. This alone makes the mandate of Heritage Lodge all the more important and necessary, that of Research and Education. Whether this is the fall or winter of Ancient Free Masonry in Ontario remains to be seen; however, I feel that, just as Masonry has endured the highs and lows over the centuries, it will again see a brighter future as society as a whole changes. Masonry strives to make good men better and Masonry will endure as long as morality and ethics endure.

I have been asked on occasion what keeps me coming to lodge after so many years. For myself, it is the fraternity itself - the interaction with like-minded men and the exchange of ideas and views on shared interests. Over the years I have heard Masonic Education delivered by many learned and capable Masons and I never fail to learn something of importance and value each.

I joined Masonry at a time that one of the most unique Masons I have ever had the privilege of meeting was out and about and sharing his thoughts through out Waterloo District and beyond. His name was R.W. Bro. Charles Fotheringham. Charlie was an accomplished musician and never failed to share his talents within and without the district. He would make a Masonic Ceremony come to life with his lively and befitting tunes and convey to everyone in the lodge room his enthusiasm for life and for Masonry. Charlie was a Mason's Mason in my estimation. He was also a writer and poet and I would like to share a poem, which comes from his book "Ramblings in Masonry":

It is titled:

FRIENDLY HANDS

To sit alone with a friend at ease,
And talk or not, just as you please,
Yet in deep silence to understand,
To feel the clasp of a friendly hand.

Though tired and weary, worn with care,
Or in the depth of dark despair,
What comfort just to reach out your hand
And clasp another's who understands.

The golden rays of the rising sun,
The sacred hues of day, now done,
Are glorious made by unseen hands
Of one great Friend who understands,

The crowds may hurry, move swiftly on,
And melt in nightly silence, gone;
Let me but clasp the steady hands
Of one true friend who understands.

As one looks at the demographic of many of the Lodges on visits, one immediately notices that many or most of the Brethren have grey hair. The future of all Lodges depends on bringing young members in so that the vitality and the future of the Lodge can be maintained.

I hope my son, who is with us this evening, has as satisfying a journey through Masonry as his Grandfather and myself have had before him, and that he recognizes the value and great importance of Masonry.

I try to stress upon the younger masons the importance and the privilege of visitation. To which end, I'd like to share a poem by an unknown author, which will convey my thoughts as well as I can, entitled:

I SEE YOU'VE TRAVELLED SOME

Wherever you may chance to be
 Wherever you may roam,
 Far away in foreign lands;
 Or just at home sweet home;
 It always gives you pleasure,
 It makes your heart strings hum
 Just to hear the words of cheer,
 "I see you've travelled some"

When you get a brother's greeting,
 And he takes you by the hand,
 It thrills you with a feeling
 That you cannot understand,
 You feel that bond of brotherhood
 that tie that's sure to come
 when you hear him say in a friendly way
 "I see you've travelled some"

And if you are a stranger,
 In strange lands all alone
 If fate has left you stranded
 Dead broke and far from home,
 It thrills you – makes you numb,
 When he says with a grip of fellowship,
 "I see you've travelled some"

And when your final summons comes,
 To take a last long trip,
 Adorned with Lambskins Apron White
 And gems of fellowship
 The tyler at the Golden Gate,
 With square and rule and plumb
 Will size up your pin and say "Walk In",
 "I see you've traveled some."

One of the avenues available to further Masonic Education is, of

course, the Sankey Lecture, which is a valuable tool to educate and preserve the edicts and the history of the Craft and in which Heritage Lodge has an active roll in promoting. It is to be commended for its involvement.

In this time of declining numbers it is all the more important to adhere to one of your objectives, to preserve, maintain and uphold those historical events that formed the foundation of Ancient, Free and Accepted Masonry so that those of the future may know and appreciate the past.

I leave you with a simple thought,

“My goal is not to be better than others,
My Goal is to be better than I once was”

W.M. I look forward to joining you November 17th for your Installation and Investiture Ceremonies to take place in Claremont.

Finally W.M. I shall convey to the G.M. the courtesies extended to the Office of Grand Registrar by the Brethren of Heritage Lodge when next I see him.

Thank you W.M. and good evening.

R.W. Bro. Warren Wolfe
Grand Registrar

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Passed to the Grand Lodge Above
2017/12/13

CROCKER, Lewis Charles

[1439] Etobicoke
Long Branch Lodge No. 632
Passed to the Grand Lodge Above
2018/01/01

DREW, Charles Edwin

[35] Life Member Scarborough
Georgina Lodge No. 343
Passed to the Grand Lodge Above
2018/06/01

KING, Thomas John

[1214] Peterborough
Clementi Lodge No. 313
Passed to the Grand Lodge Above
2017/09/24

LAMPERT, Murray

[991] Richmond Hill
Mosaic Lodge No. 559
Passed to the Grand Lodge Above
2017/11/19

MILLER, Carl Maurice

[861] Oshawa
Parkwood Lodge No. 695
Passed to the Grand Lodge Above
2017/06/11

OLIVER, James Maxwell

[954] Meaford
Pythagorus Lodge No. 137
Passed to the Grand Lodge Above
2017/09/23

PELLOW, William Russell

[327] Life Member London
Ionic Lodge No.716
Passed to the Grand Lodge Above
2018/05/20

POS, Jacob

[78] Life Member Guelph
Guelph Lodge No. 258
Passed to the Grand Lodge Above
2018/01/11

OUR DEPARTED BRETHREN

FORDHAM, Frank Richard

[382] Life Member Hamilton
Wardrobe Lodge No. 555
Passed to the Grand Lodge Above
2018/06/03

GILMORE, Samuel

[583] Thornhill
Georgina Lodge No. 343
Passed to the Grand Lodge Above
2018/06/23

HOWARD, Roy Lorne

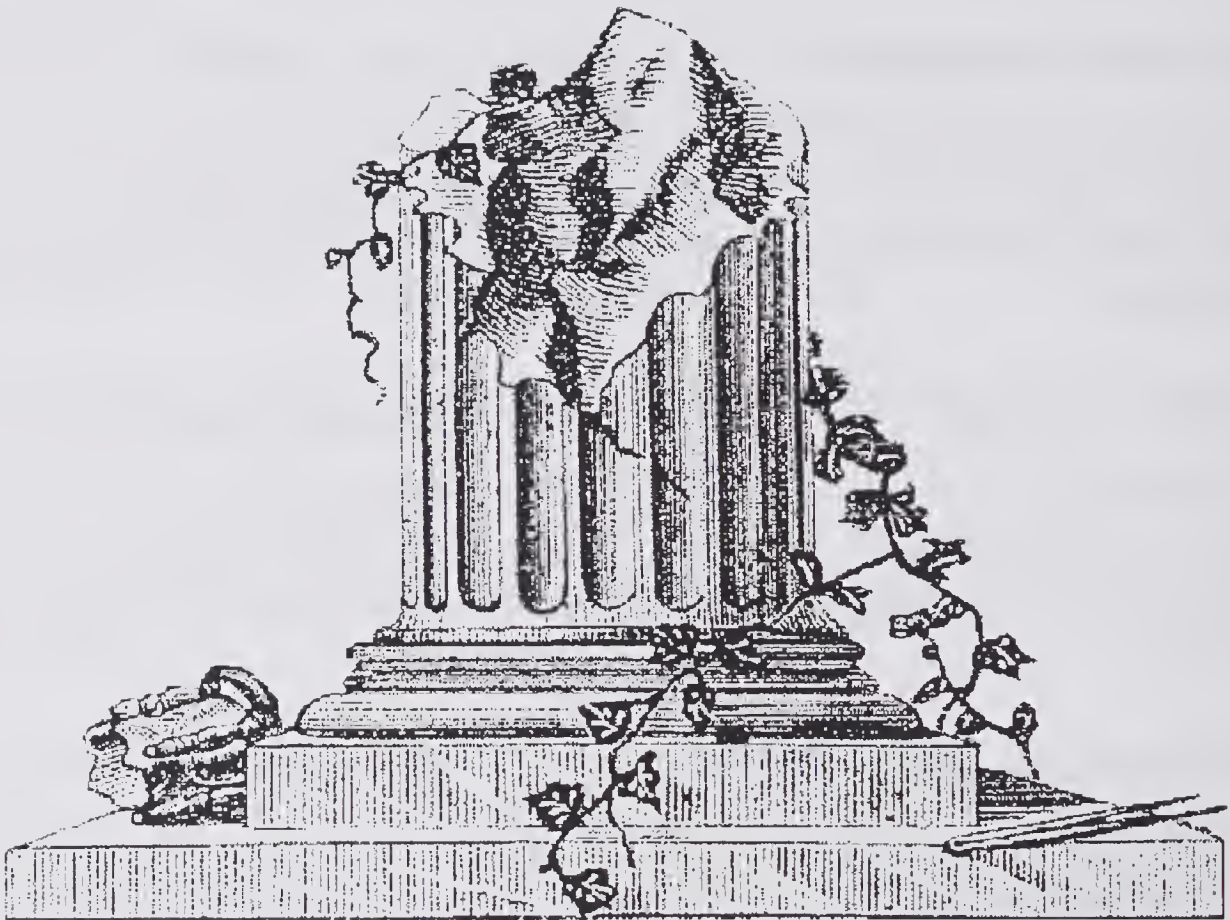
[974] Pickering
Canada Lodge No. 532
Passed to the Grand Lodge Above
2017/12/13

PRICE, Gary Cliff

[826] Midland
Huron Lodge No. 348
Passed to the Grand Lodge Above
2017/11/19

SHEPARD, Eugene Alfred

[397] Life Member
Brampton Lodge No. 26
Passed to the Grand Lodge Above
2017/08/21



HE WAS OUR FRIEND

*“His presence lingers on about the room.
His footsteps echo still upon the floor.
The brightness of his smiles dispels the gloom.
Though he has slipped away, and closed the door.
So biding here today I feel I know,
Which way his fading footsteps wend;
A little time, then the way I shall go.
The working tools have fallen from his grasp,
The journey ended for his weary feet,
Death holds his tired hand in gentle clasp;
His work is done; his temple is complete.”*

